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HOBART COLLEGE BULLETINS

Vol. I

JULY, 1903

No. 4

Proceedings of Commencement and Installation of President Stewardson



Published by Hobart College, Geneva, N. Y. Issued quarterly.
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matter, under Act of Congress of July 16, 1894.

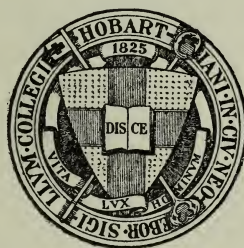
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PROCEEDINGS OF COMMENCEMENT AND INSTALLATION EXERCISES

The Exercises of Commencement Week were inaugurated by the delivery on Sunday, June 15th, of the Sermon before the Religious Societies of the College, by the Rev. WILLIAM FREDERICK FABER, of Lockport, N. Y., and the Baccalaureate Sermon by the Rev. LORING W. BATTEN, Ph.D., of St. Mark's Church, New York. Both sermons were preached in Trinity Church.

The SEVENTY-EIGHTH COMMENCEMENT was held in the Smith Opera House, on Wednesday, June 17th, and together with it the INSTALLATION OF PRESIDENT STEWARDSON. On account of rain the procession was unable to gather on the College Front, and was formed within the Opera House Building.

The following institutions of learning were represented by delegates :

The University of the State of New York, by Regent T. Guilford Smith, C.E., LL.D., of Buffalo.

Alfred University, by President B. C. Davis, Ph.D.

Auburn Theological Seminary, by President G. B. Stewart, D. D.

Columbia University, by Dean Edward D. Perry, Ph.D.

Cornell University, by Professor J. E. Creighton, Ph.D.

General Theological Seminary, by Professor F. T. Russell, D.D.

Syracuse University, by Professor W. P. Coddington, D.D.

Trinity College, by Rev. John Brainard, D.D.

Union University, by Professor Edward Everett Hale, Jr., Ph.D.

Yale University, by C. W. Bardeen, Esq., of Syracuse, President of the local Yale Alumni Association.

President Stewardson, the Bishop of Western New York, the Bishop-Coadjutor of Central New York, the Official Delegates of other Colleges and Universities, the Faculty and the Trustees took seats upon the stage, while the Students and Alumni occupied reserved seats in the orchestra.

The exercises were opened by Prayer by the Chaplain of the College, after which the Graduating Orations were announced as follows :

“ The German Patriotic Poetry of the Uprising Against Napoleon,” by S. EDWIN BOARDMAN.

“ College Training,” by HARRY SYLVESTER SIMMONS.

“ Queen Victoria,” by WILLIAM NORMAN IRISH.

After the delivery of Mr. Boardman’s oration, Mr. Simmons and Mr. Irish having been excused from speaking, the Installation Address on behalf of the Trustees of the College was delivered by JAMES ARMSTRONG, Esq., of New York.

There followed an Address of Welcome on behalf of the Faculty of the College by Professor FRANCIS PHILIP NASH, LL.D. Mr. FRED GRANDY BUDLONG, 1904, then welcomed President Stewardson in the name of the Undergraduates. A Congratulatory Address on behalf of the Regents of the University of the State of New York was then delivered by Regent T. GUILFORD SMITH, LL.D., of Buffalo.

At the conclusion of these addresses, President Stewardson responded, formally accepting the trust reposed in him by the Trustees of the College, and expressing his high appreciation of the cordial words of welcome addressed to him by their representative, by the Faculty and Undergraduates of the College, and by the Chancellor and Regents of the University of the State of New York.

An address was then delivered by President ISAAC SHARPLESS, LL.D., of Haverford College, on "The Small College and its Relation to the University." President LANGDON CHEVES STEWARDSON, LL.D., then pronounced the Inaugural Oration on "The World and the Ideal in the Academic Education of Man," prefacing it by a brief Address to the Trustees.

After the conclusion of President Stewardson's address, the Prizes and Honorary Degrees were announced, and the Baccalaureate Degrees conferred, as given below. The formal exercises of the day were then concluded by the pronouncing of the Benediction by the Bishop of Western New York.

The COMMENCEMENT DINNER was held as usual at one o'clock. Especial interest was lent the occasion by the speeches on behalf of various institutions which were represented at the Installation. Professor Hale extended the congratulations of UNION, Dean Perry spoke for COLUMBIA, Professor Creighton for CORNELL, and Mr. Bardeen, the official delegate of YALE, for that University. President Sharpless voiced the good wishes of HAVERFORD COLLEGE, and also referred to his new connection with Hobart, of which he had just been made an Honorary Alumnus. President Stewardson expressed his thanks for the welcome extended to him. The Class of 1893, which was enjoying a reunion, was also well represented among the speakers by Mr. O. G. Chase, of Geneva.

ADDRESSES OF WELCOME

INSTALLATION ADDRESS ON BEHALF OF THE TRUSTEES

JAMES ARMSTRONG, ESQ.

Mr. President :

The Board of Trustees of Hobart College has accorded to me the privilege of extending to you its welcome to the office of President, to which you have been unanimously elected, and of giving you its assurance of loyal support in all proper measures intended to promote the objects for which the College was founded.

I need hardly say to you that the office carries with it grave responsibilities. While ranking as one of the small colleges amongst a multitude of them scattered over the country, Hobart has the record of a long and honorable career, and her Alumni have filled with great credit high positions in both Church and State. This record is one of which the Alumni may well be proud, and of which no stranger coming into her service need be ashamed.

We must not be content, however, to rest on this record, but the united efforts of her Trustees, Faculty and Alumni should be to extend her sphere of usefulness by preparing the young men who come within her walls to be better men and citizens at a time when such are so greatly needed.

As President of the College it will be your duty, as I know it will be your desire and effort, to seek out the best methods of accomplishing this great object, and to present them, well considered, for the action of the Board. You must be the suggesting, guiding and directing force in the administration of the affairs of the College. The Board of Trustees is composed of men whose time and strength are fully occupied with other affairs ; their meetings are few and at long inter-

vals, and compressed into very limited time, which leaves comparatively little opportunity for the discussion and consideration of the many questions that come before them for action.

Therefore, the Board must look to you to give your best thought and judgment to the matters of administration which you present for its action, and to formulate such plans as you may deem necessary to carry on the work of the College. The business of education has become a highly technical and complicated one, and requires the services of technical experts for its successful accomplishment. In all this you are entitled to receive, and I have no doubt you will have, the loyal support and coöperation of the Board, the Faculty and the Alumni.

And now in the name of the Board of Trustees, and by its authority, I present to you a copy of the Charter of this College with its Keys, in token of the trust reposed in you, and in the full confidence that you will maintain and promote the objects therein set forth, with fidelity and ability; and in this endeavor I cannot doubt that you will have God's guidance and strength, which enables us to build better than we know.

ADDRESS ON BEHALF OF THE FACULTY

PROFESSOR FRANCIS PHILIP NASH, LL.D.

Mr. President:

The Faculty of Hobart College has laid upon me the pleasant and honorable duty of bidding you welcome to the office of President.

The Faculty, which, in a sense, is the most permanent, and certainly the most immanent body connected with the College, conducting, as it does, its daily life and handing down its traditions kept bright and serviceable by daily use—

the Faculty bids me welcome you and express in the strongest terms its respect and friendly regard for your person.

There are excellent reasons, Sir, why the Faculty should feel as it does, and as strongly as it does. The college to which we welcome you stands today, as it has stood in the past, for honest work, truthful speech and sober but earnest progressiveness. It is a college where shams are at a discount and the motto is "Be that which thou wouldst seem." To such a college, if I have not claimed too much for it, who could be more welcome than one whose past career shows an unbroken record of honest labor, honest speech, honest thinking?

Our Faculty, Mr. President,—I mean, of course, my colleagues—are a hard worked and hard working body of men. They welcome you to no bed of roses, to no haven of rest, to no sailor's snug harbor, but to a field of useful toil and to a sea not divinely insured against an occasional bit of bad weather. We invite you to share our labors and our good and bad fortunes, to cheer and to be cheered, to guide our work and, if need be, to set right whatever may be amiss in it; and with faithful work we have heard you have had life-long and most intimate acquaintance.

The Faculty of Hobart College, Sir, has yet another quality which predisposes it to give you the welcome of sympathetic appreciation. They are as disinterested a set of men as you will easily find anywhere. A self-seeking man would have no natural place among them; but whom, I may ask, could they find better fitted to stand with them on that high plane of living than you, whose much deliberated acceptance of the office to which our honorable Board of Trustees had called you they know to have been the fruit of no personal ambition, but most strictly an answer to the distinct call of Duty and of God? Of no one was it ever more truly said that the office sought the man, and not he the office.

I have, I know, spoken long enough ; yet I cannot leave unnamed another thing which lends fervor to our welcome, even though it lies in the hopes of the future rather than in the record of the past. The ideal relation between the faculty and the president, especially in a small college, must be based upon a profound respect for each other's work, a willingness to make, now and then, some little professional sacrifice (so much harder to make than personal ones) to the general interests of the college, a capacity for appreciating the difficulties and perplexities which we all have to contend with—that capacity which some one quaintly describes as a faculty for appreciating the toughness of your neighbor's beef-steak ; in short a generous feeling of solidarity among colleagues and a readiness to merge all personal aims, whims and vanities in a large devotion to the great aims of such an institution as this, and (in our own particular case) in a hearty love for our dear old Hobart. That we shall find all these things in you, Sir, the Faculty of Hobart College firmly believes ; and, standing under the glowing dawn of a future full of the best promise, it offers you, Mr. President, the most heart-felt welcome to a new field of activity, for which it feels that you are preëminently fitted, and its warmest wishes for your welfare and for your success in that field.

UNDERGRADUATE ADDRESS

MR. FRED GRANDY BUDLONG, 1904

It is with hearty satisfaction that the Undergraduates of Hobart College welcome a new leader. We present ourselves, Sir, ready to strive as a unit along the lines which you point out. We come bound together not only by an honest love for our college, but by strong ties of friendship, which make us feel as a body the good or ill fortune of each

man. Between the faculty and ourselves there exists already a real companionship and a true understanding possible only in a small college, and we trust to find in you a close friend as well as an intellectual and spiritual guide. We would be earnest, active and high-minded. We are trying to labor for the highest, and our hopes for the future are unbounded.

Of her successes in competition with sister colleges Hobart makes no boast. That her victories in athletics have been relatively fewer than in academic lines is due to conditions beyond the undergraduates' control; and we look eagerly forward to an opportunity for as thorough work in athletics as present standards seem to demand. We are not oblivious of our faults and short-comings. We come anxious to correct them and to attain under your guidance to higher and nobler ideals as college men.

Your reputation precedes you from the field of your recent labors, and we realize that, as we have gained, so Lehigh University has lost, one whom faculty and undergraduates knew and loved as a friend, and trusted as a counsellor. We receive you from them, earnestly desiring to be to you all that they could have been. Hobart was never in better condition, and for her we feel there are great possibilities. Henceforth we look to you with full trust and confidence, and to you we pledge unswerving loyalty. May your administration be a very long and a very happy one; may you find in faculty and undergraduates true and constant supporters; may we as college men rise to the highest mental and moral attainments, and may Hobart achieve a position worthy of her past and of your efforts. Sir, in the name of the Undergraduates of Hobart College, I bid you welcome.

CONGRATULATORY ADDRESS ON BEHALF OF THE REGENTS

REGENT T. GUILFORD SMITH, LL.D.

To the Trustees and Faculty of Hobart College, and to you, President Stewardson, I bring the cordial greetings of the Chancellor and the Regents of the University of the State of New York. As I have been adopted by Hobart College as one of its alumni, I am particularly gratified in having been selected by the Chancellor for this pleasant duty. I can assure you and the members of your Faculty that Hobart College has a very warm place in the hearts of all the Regents of the University. The very fact of your friendly relations with Columbia University is an additional cause of congratulation, because really the Regents of the University of the State of New York owe their incorporation more to King's College, the predecessor of Columbia, than, perhaps, to any other one reason that I can think of. In 1784, when the Regents of the University were incorporated by the Legislature of the State of New York, it was with the view of protecting from confiscation the property of King's College and to make it a part of the Educational System of New York, and we owe to Messrs. L'Hommedieu and Duane, as well as to Alexander Hamilton, who was said to have inspired them, a debt of gratitude for what they did at that time, and even now, one hundred and nineteen years after, we have not forgotten it. Personally I believe in the future of Hobart College, situated as it is in most unusually attractive academic shades, and with traditions of the past which cannot fail to inspire those charged with its affairs in the present.

The duties of a College President today are so different from those of the past that one is required now to be more of a man of affairs than formerly, while just as much of a

student and inspired with the same literary and scientific aims ; you, Mr. President, have had unusual opportunities of acquiring the necessary experience for discharging these important duties, and I am sure that Hobart College under your Presidency cannot fail to add further lustre to its already glorious past.

In concluding my message from the Chancellor and Regents of the University may I be allowed to add my own hopes, not only for your success, but for your personal welfare and happiness.

THE SMALL COLLEGE AND ITS RELATION TO THE UNIVERSITY

PRESIDENT ISAAC SHARPLESS, LL.D.

The most evident tendency of this prosperous age is towards organized combination. Small institutions are being swallowed up in large, individual enterprise gives way before collective effort. A man becomes a link in a piece of living machinery, the specialist from whom the the power of initiative has departed, an organism to whom the principle of division of labor is applied to its greatest possible extent. Humanity is dealt with as a whole ; labor is as impersonal as capital. Weakness goes to the wall and no helping hand is extended to break the fall. The small capitalist, the independent laborer has no effective advocates, but little practical sympathy. Human relations between employer and employee, so pleasing in the days of small enterprises, have been replaced by boards of arbitration and conciliation, and by the merciless rigidity of contracts.

Such, I say, is the most *evident* tendency of the times, but deeper than this is another equally imperative, which is pointing towards individualism. The man is not going to be lost in the machine ; on the contrary, born of the very mechanical tendencies of the times, comes the peremptory cry for leadership and initiative. This complex age is not yet so highly organized as to run itself, and every increase of organization makes a louder call for better and stronger men. It demands greater resources, moral and mental, to drive an engine sixty miles an hour than to drive a stage-coach, to keep an electric plant in operation than to mould and snuff tallow dips. The leader of a labor organization is a man of power such as no preceding age ever called for, and the president of a great railroad must needs display an ability

and capacity which would have staggered the intellect of any king or emperor of earlier centuries.

Such is the world into which our college men will go. We have passed the age when the ambition of a student will be to develop the scholarly recluse. Scholarship for the sake of its possession has but few charms. The Scholasticism of the Middle Ages has departed never to return. So has the Greek philosophers' idea that knowledge applied to utility and progress is degraded. We demand service, religious, intellectual, or material, as the test of the value of knowledge, as the price to be paid for honor or respect. It may be investigation the fruits of which will not be seen for many days. It may answer as Franklin did when asked the use of his experiment with the kite : "What is the use of a baby? Make it of use." But it insists that there shall be some utility prospective if not present. Service is the great cry of the world. By its fruits shall we know the value of any intellectual process, not its direct practical fruits alone, but such as are remote and probable, as well as such as are collateral and evident.

What justification can colleges show for their products? Evidently they will not create the machine men in industry, politics, or society. Their mission will be to supply leadership, originality, individuality, personal force and character. The college men will open out the lines of investigation, they will establish the principles on which progress can be built, they will lead the forces of workers, they will assume the heavy responsibilities, they will own themselves and justify the ownership.

Arguing backwards from the demands of the age to the character of the institutions which will meet them, we have our definition of the American College as it should be. The technical school will supply the practical intelligent workers in the crafts and arts. The professional school will lay the

foundation for the intellectual pursuits which society needs to cure its ills—religious, social, and physical. But there still remains the need of men, developed on liberal lines, fearless in thought and positive in action, courteous in manner and honest in purpose, and these the colleges must supply. “I want young men,” said to me recently the president of a great industrial establishment, “who have the mental power developed by a course of study sufficient to grasp the great problems of our business, and with the address and carriage which will secure recognition from others. It does not matter what they have studied, Latin and Greek, preferably, but that is a secondary question.” These remarks are representative of several others of similar import, and I infer that even in the strenuous practicality of modern industrialism there is a growing demand for mental power, for the manners of a gentleman, and for character, entirely apart from knowledge of technique and successful devotion to routine.

Recently a large fear has existed that the old American college would become extinct. It is an institution practically unknown in Europe, where the boys go from the secondary schools to the professional schools or to the special courses of the universities. There are evidences that the same tendencies are in operation in America, due to advancement of standards for college admission, and the lengthening of professional courses. The effect is to increase the age for profitable business career, and hence to drive out of the supposedly non-essential college course many men of moderate resources. To meet this difficulty many remedies have been suggested. One president advises granting the degree of Bachelor of Arts at the end of two years, and sending on the boys with a benediction to the technical school. Various devices for shortening courses from four to three years have been tried,—making the fourth year the first of the professional

school, and crowding the four years into three. The latter is the only one which seems to me justifiable. I should be very sorry to dignify such irresponsible and immature youth as Sophomores are with the honorable degree of Bachelor, and I do not like to cut off from the life of the student the Senior year with all its glorious possibilities for the development of manliness, and make it simply a question of elementary chemistry and biology in a medical school. In a minority of cases a young man can do the whole work of a course in three years—a young man who has brilliant talents and no time to spare—and I believe we should make arrangements to suit such conditions. Here I am inclined to stop. I think there will be enough people who prefer general development to specialized advancement, and who can afford to pay for it, to sustain institutions like Hobart. And no matter if high schools continue with state aid to advance courses till they connect with the professional school, so that there seems to be no gap in the continuity of the curriculum, there will always be a great gap in that man's intellectual resources who omits the training of the residential college in an atmosphere of scholarship and the collegiate manners that proclaim to every one the country over that their possessor is a college man. The more people talk of the non-necessity of the college to business and professional success, the more they proclaim that no institution but the college can stand out against the mercenary standards of the age, that that alone can save scholarship and culture, and that, if we omit it, we are all gone over to Philistinism and the worship of money.

Some one has recently compiled from "Who's Who in America" the educational careers of those who have achieved greatness of the proper quality and quantity to secure mention in that interesting publication. As was to have been expected, college men are there vastly out of proportion to their numbers in the community. Also, what might not

have been so confidently anticipated, the graduates of small colleges considerably outnumber those from large colleges, proportionally considered. One must not lay too great stress on this measure of success in supplying leaders to the present age. It means something, however, and shows that colleges are partially fulfilling their duties as we have outlined them. It will give us courage not to apologize for our existence but to move on with wisdom and alertness to extend our influence in the field we have occupied with signal success in the past.

And yet at the outset of any particular consideration of our duties and methods we must extend a caution. Because the old college has turned out worthy men we need not copy it with absolute fidelity. Because a classical curriculum has produced men of light and leading we need not conclude that that alone can do it. There is room in the changing conditions of the world for adaptation and evolution. Many small colleges have in their constituencies students who need, not the humanities alone, but the culture that comes of observation, of contact with nature's laws and facts, of the solution of problems involving manual as well as mental grasp and power. It is not at all clear that we should relegate all these to the technical schools. We may very properly take the broader view, that though our object is culture rather than technique, yet that culture comes in varying ways by different processes into the brains of students ; that some achieve it by linguistic study and philosophical thought and literary stimulus, and some by the route of the laboratory and draughting room. If our motive is to make, not men of scholarship apart from service, but men of scholarship fitted for the highest service, we will not confuse method with result, but will with open minds use whatever methods are best adapted in individual cases to produce the most beneficent results. There is always a possibility of adapting old conditions to new

duties. An ancient English fund donated to burn heretics is used to warm non-conformists. The elective system in some form seems to me essential to the working of any college, for we are not likely to secure such division of labor that the minds best adapted to one line of study will all go to one college. Each institution must furnish more or less of a complete *menu* and all the problems involving "soft courses," methods of election, and the state of advancement in which election should be permitted, will have to be met by the collective wisdom of the faculty and the guiding influence of the president. While the subject is one on which opinions may properly differ, my own conclusions have been tending towards free election, as distinguished from the group system and other restrictive features.

The great matter is to maintain the scholarly standard in the college. If the student body is infused with the idea of the vast utilities of intellectual power in itself, and ceases to demand only a course of study which seems to its rather narrow vision of immediate practical profit in business, it is safe to allow pretty wide latitude in choice. While the educational values of all subjects may not be equivalent, the spirit with which the work is taken up is of first consequence, and the youth who chooses under the inspiration of lofty ambitions will make any subject yield its enduring value. For the easy courses—and it seems to me, after several years of trial, impossible to avoid having them—these things may be said : they will afford a side issue for the hard working specialist, who wishes to fill up his required weekly number of hours and still concentrate his main efforts on his chosen subject ; and they are also a refuge for the respectable and honest student of moderate ability, who would entirely fail if everything were rigid and erudite, and yet who gets as large a *percentage* of intellectual profit as any.

I take it that one of the weaknesses of our American

education is that it neglects the excellent for the deficient. We are so engaged in whipping up the rear that the van gets along as best it can. It is part of the levelling up and down process of our democracy. But intellectual equality is neither possible nor desirable. We may not, of course, *slight* the man of slender abilities, of negligent habits, or of unscholarly tastes, but a heavier responsibility rests upon us for the largely endowed and earnestly ambitious man for whom a great place in the world is waiting. Shall we allow him to drift along unaided and undirected? Shall we harness him with a class of men of lower possibilities and demand equality of results, mediocre attainments in every direction? Average good is not what we want. A man claimed he had an average supper because his tea was weak and his butter was strong. There is but little justification for that school or teacher who can simply say that he has brought up his worst, if in doing it he has sacrificed the aspirations of his best. Given in a small college the tithe of students, emulous of the best that has been done, unsatisfied with anything short of the best that they can do, and the whole problem of the intellectual status of the college is solved. There is a pull from above instead of a push from below, which with flimsy material is more efficient.

But only a part of the duty of a college is performed when it creates wholesome intellectual conditions. A student is a piece of humanity as well as a studying machine. He has an inherent love of sport and recreation; he has principles as precious to him as life which he wishes to rectify or confirm; he has habits and tendencies more vital to him than his purely intellectual qualities which need room to develop and to adapt. Certain human relations must exist between the various elements of college life. The student must know and appreciate the manliness as well as the scholarliness of the faculty; the faculty must look on the students as

men preparing for great careers rather than as intellectual material to be worked into linguists and chemists.

In this reciprocal friendliness will lie the charm as well as the profit of college life. A little sense of humor revealing humanity has saved many a professor. The students of a certain large college, finding a load of coal on the pavement outside a new professor's window, threw it in piece by piece through the glass. When he met them the next morning, his only comment was that he had just been asked by a friend the amount of his salary. He would tell him that it was a thousand dollars and the coal thrown in. He had conquered. How pleasing are the traditions and recollections that cluster around some strong man who has made his impression on an institution. His ponderous learning may aid him, but the stories that are passed around are little revelations of his kindliness, of his indignation, of his humor, even of his anger and excitement. I heard a young man gloating over the fact that his honored but rather erratic president had called him a blackguard.

The instinct for human brotherhood is inextinguishable. It may be held in abeyance by adverse conditions, but it will break out if you give it any chance and enrich the whole field of life. The college where four formative years are spent cannot with safety ignore it. "Where do your students sleep?" was asked of a Scottish university official. "How should I know?" was the reply, "they may sleep in the gutter for all I can tell." No American college would dare to say anything of that kind, and yet many an American professor gives his lecture and goes to his home with a full consciousness of duty done. He is paid to leave so much knowledge at the doorsteps of his hearers, as the milkman's product is left at his own, and the examination will show whether or not they have digested it. At any rate he has fulfilled his contract.

This exclusively commercial idea the small colleges, at any rate, must avoid. In so far as they can afford it they must surround themselves with every opportunity for physical recreation and pastime. If their professors have in them plenty of warm blood and interest enough to understand the games which their students play, so that they can talk them over intelligently and sympathetically, it will be surprising how soon this troublesome question of athletics will be solved. All these harsh criticisms of present conditions are, in certain places and times, true. Players *are* bought by financial aid to give their valuable services as pitcher or full-back to certain educational (?) institutions. Coaches give instructions in out-witting umpires, in disabling opponents physically and mentally. Victory is the object and the bad methods by which it is reached are very venial faults lapsing into virtues. All of this is thoroughly demoralizing, disgusting, and unsportsmanlike. It does not defile all our athletics, but if sporadic there is too much to gratify our national pride or to provide for wholesome standards in the future life of the players. Much of it is due to the fact that college faculties have often felt their duty to be restrictive rather than sympathetic. Yet how readily the athletes will respond to the man who knows their difficulties and cheers on their efforts, and who always holds up to them the loftiest standards of true sport—who tells them in language they can understand that “the game’s the thing” and victory is to be sought only by decent methods; that defeats will sometimes bring more honor to themselves and their college than conquest; and that an institution known to be wedded to straight dealing and willing to suffer for it, will arouse more enthusiasm among its students, past, present and prospective, than can be gained by any series of successes won by unrighteous means. Such a man, and he only, may also convince them of the true subordination of the physical to the

intellectual, and of the lack of proper proportion which so easily grows up when the sporting spirit dominates the college. I have no wish to turn our Educational Institutions into Country Clubs, but I do not believe our high ideals of scholarship or morals will suffer with any reasonable equipment for the gratification of the sporting instinct, *provided* the games and the studies are not arrayed against each other in hostile camps, but rather are parts of one general system in which there is coöperation and confidence.

No less true is it that the side of student life dealing with conduct and character requires full provision for its needs. The most of our colleges, apart from the state institutions, had a denominational origin. The motive power which founded Harvard, Yale and Princeton was to train ministers. Nearly all the small colleges are more or less loosely associated with denominations. Very few, if any, are markedly sectarian, and any student can attend without fear of serious attempts being made to proselyte him. But if the denominational idea is fading, the religious idea is still prevalent. It takes a form less doctrinal than in the past, but it inculcates reverence, devotion, a belief in a gracious and kindly Heavenly Father, and a love for his living creatures of all ranks. It demands righteousness as sternly as does the Old Testament, and love perennial and universal as does the New. It spreads the war cry of the French Revolution, "Liberty, Fraternity, Equality." If less willing to accept the *ipse dictum* of any man or book, it finds in the whole trend of modern thought a welcome confirmation of the religion of Christ in its purity and simplicity. With the loss of some things we should like to retain, it brings whole floods of facts and arguments upon which we may build a reasonable faith. Law reigns not only in the physical world, but as well in the world of mind, of will, of feelings, of revelation, and of miracle. If the border line between the Spiritual and the

Secular is breaking down, it is because the Spiritual has spread its supremacy over the whole. This modern trend has its home in our colleges. All denominations are feeling its influences, and hence are being drawn together. The chances for healthy, united, effective work were never so great. The man that can touch the springs of action in the students' thoughts and characters is the man for the day. He may be a preacher of power and efficacy, or he may be a quiet man whose spirit and force are felt rather than heard ; but he must be a personality, strong enough to make an impression on character. There is such a thing as weight as well as brilliancy. It is said that the Rugby boys of to-day carry into university life a seriousness, a sense of responsibility for curing the evils of the world, which is an inheritance of the Arnoldian influence on the school in the past. In the development of many a small college in America there has been some man who, by his wisdom, his authority, his strong sympathies, and undeniable power, has stamped for more than one generation his ways of looking at life for this world and the next on the young manhood which came within his reach. Such a man must have a free foot. He may be angular and eccentric. As a coöperative force in the faculty, he may have serious limitations, but he is worth more than many ordinary useful men to the institution that possesses his services. Such a man at a little college, when he found matters were not going his way in a faculty meeting, would take up his chair and place it in the corner with his face to the wall, as a token that he washed his hands of responsibility for the action, and there he would remain till the next subject was taken up. Yet his students who are now men will tell us that his impress is the one thing of greatest value they retain from their college days. Sternly he would remand some offender into his private room, yet as the conversation proceeded the warm feeling would show

itself behind the austere face, and the eloquent tears of sympathy would course his cheeks, as heart touched heart in confidential communion. Not the most potent influences toward scholarship, not the wisest conduct of sports, are to be compared in importance with this concert of action in the realm of conduct and motive. "Manners makyth Man," says the Winchester motto—manners—in the good old English sense which embraced morals as well as courtesy. If that idea could be stamped on every wall of our colleges, and still better on every student's standards of living, the American college would have a place in American history unique and indestructible. The question of its future would no more disturb its fearful friends. The manhood of the faculty is the strongest single element in making a great small college.

Two words must characterize such a college—unity and vigor. In whatever it undertakes, in its studies, its sports, its religious exercises, its habits of living and thinking, every factor must be interested. There is nothing which should not concern its faculty and nothing which should not interest its students. The triumph of any one, whether on the ball field or in the intellectual arena, should be the triumph of all, and of any defeat all must learn the lesson. Only one front must it present to the world, and loyalty must be ingrained into every element of its life. There are colleges with disloyal faculties, and there are colleges with disloyal students, but they are not colleges with which you or I care to be connected.

Equally important is vigor. A small college is so responsive to the prevailing influence of a little but for the time being potent faction, that a spirit of quiet self-complacency or dilettanteism may sometimes take possession of it. Measuring itself by itself it is hardly conscious of its inefficiency, and goes on in an easy way, mediocre in everything. In a large institution, if one part degenerates, it is shaken up by contact with the rest and rights itself. The momentum of the

whole carries along the floating fragments. But if a small institution stagnates, it is time to open out the sluices and fill with a fresh and vigorous current.

All this involves the idea that the small college can command the men and equipment to make it effective. I verily believe that a bad small college is the worst thing in the educational universe. I notice that *many* of us think that better results would be gained if we were just a little larger than we are. But may we not hope to see a line of institutions, prodigal of resources when any intellectual or character need is to be supplied, and with a firm belief that it is better to concentrate forces on the few, and so resist that demand so imperious in America for ever increasing bigness. It may and probably will cost twice as much to educate a student in a good small college as in a large university. There are plenty of young graduates carried on the teaching forces of these universities who would wreck the reputation of a college, used to having learned and experienced men in contact with every class. There are plenty of mental and moral failures among their Freshmen who would readily be saved in the more intimate and individual life of the college or who would be excluded from its ranks. Both the university and the college are needed in the diversified demands of the age. Fidelity to our ideals, and efficiency in our methods, will surely make for us a constituency large enough for our modest purposes.

“Colleges will do for the East, but the West must have the best of everything,” said the agent of a small capitalist who was about to found a University, as he called it, in the Mississippi Valley. We may not deceive ourselves by names. We are colleges and nothing more pretentious. If we choose, we will have recitations and not lectures, compulsory attendance and regulations, and all the other nomenclature of colleges. We have enough faith in our mission and prospects to strengthen ourselves along the old lines, and we look hope-

fully forward to the time when these United States shall be dotted over with well-endowed, well-equipped, well-officered institutions, strong enough to command respect and self-assured enough to be able to resist the temptation to be any thing but small colleges.

PRESIDENT STEWARDSON'S ADDRESS TO THE TRUSTEES

Mr. Chairman and Gentlemen of the Board of Trustees :

Before turning to the subject I have chosen for my address, it is an act befitting the present occasion, as well as my personal desire, that I should publicly express to you my deep appreciation of the honor you have done me in calling me to the presidency of Hobart College. You have been good enough to assure me that my work is to be that of college education rather than that of financial management, and for this assurance I wish to reiterate my thanks.

Hobart has had a long and honorable history, and her graduates have taken notable rank and standing in both professional and business life. She has maintained a high standard of scholastic excellence and is to be heartily congratulated upon the efficient and oftentimes self-sacrificing labors of her Trustees and Faculty. It is my intention that, with your assistance, this high standard shall be religiously maintained, and it is my hope that it may be even raised and strengthened.

Our specific work of course is that of the college and not of the university, and our stability and success depend upon the firm and self-respecting recognition of this fact. It should, I think, be clearly understood that we have no more ambitious aspiration than that of giving the very best sort of collegiate training to American youth. Within the generous limits of this high ideal there will be ample opportunity for development and every incentive to progress. No living institution can stand still. The college must be a thing of growth in order that it may be a thing of life.

We have then an exalted mission, modest though it be in comparison with the more pretentious tasks and obligations of

the university, and the burden of my heart's desire is that I may be of some real service to Hobart College in helping her discharge and realize it.

The work itself is congenial to me ; the kind and even warm encouragement I have received from Trustees and Faculty, Alumni and Undergraduates has roused my enthusiasm. It is therefore with a good courage that I face the future. I am glad to be of your company. I esteem myself highly favored in the opportunity to preside over your affairs, and I am happy in the thought that we are all to work together for those great ends of truth and righteousness which are the enlightenment and the salvation of the world.

INAUGURAL ORATION

THE WORLD AND THE IDEAL IN THE ACADEMIC EDUCATION OF MAN

There are two great centres to which the consciousness of man is drawn and about which it gathers itself. We may call them the "centre of sensation" and the "centre of thought." Within the first the facts of the actual world report themselves. Through all the avenues of sense these facts flow in and form in consciousness the outer world of man's experience. These facts, however, lie, so to speak, upon the periphery of consciousness. Deeper in and often so far removed from the sights and sounds of outward objects that it seems to have no connection with them whatsoever lies what I have called the centre of thought. It is the centre out of which proceed the ideas by which the facts of sense are unified into conscious wholes and from which emerge the ideals by which they are transformed and glorified.

But, far removed as these two centres—the centre of sensation and the centre of thought—often seem to be, they are nevertheless closely and vitally associated. Sensation provides the raw material out of which the sublimated conceptions of the inner man are fashioned and also furnishes the needed stimuli by which they are aroused to life. And yet, inseparably associated as these two centres are in fact, they often lose for each other the feeling of relationship. And this arises in large part from the counter attractions which they respectively afford to men of different occupations, tasks or needs and also even to the selfsame man in unlike moods or situations. In certain exalted moments when one feels oneself peculiarly at home in the spirit one seems almost altogether absent from the body, and in other moments when the hard and insistent facts of sense demand attention one

feels at an immeasurable distance from the realm of spirit. Moreover, these antipodal states of consciousness, in which the self of one moment seems separated from the self of the preceding moment by the whole diameter of being, obtain a definite embodiment, each for itself, in certain well-nigh isolated and often hostile social groups. Some men find the outer world of nature or affairs supremely fascinating ; others are drawn by an equally potent and instinctive interest to the problems and vicissitudes of character and mind. The prevailing attitude of one class faces towards the environments of human nature ; the prevailing attitude of the other confronts human nature itself—its being, possibilities and laws of growth ; and with the result that certain opposites of thought as well as certain antagonisms of life and spirit are evoked. We know these opposites and these antagonisms under many well-worn names—theory and practice, culture and utility, the ideal and the real, the spirit and the flesh. They are strangers to none of us, for we have all, in one form or another, experienced the stress and strain of their too frequent conflict. They show themselves, moreover, in every sphere of human activity and interest, and the sphere of education is no exception to the rule. Here as everywhere else there is strife between the men of outlook and the men of insight, between environment and character, between the sensational periphery of Being and its inner spiritual core.

It is plain, however, that sensation is as integral an element of the psychical life as thought itself ; for in it we obtain that consciousness of outwardness and outward objects which plays so large a part in mental action. Yet plainer still is the fact that man is not only the possessor of a mind, but also an inhabitant of the world, and therefore his education must include not merely self-development but earthly citizenship. He must not only know himself, but also know his world ; for it is a life within that world which he is called

upon to live. All educational systems must therefore provide for the demands of the world as well as for the needs of the spirit, and all educational institutions must be prepared to give not merely training for the mind but preparation for life.

On the other hand, indubitable as it is that in any proper theory or practice of education, sensation and thought, the world and the ideal, are of coördinate value, a persistent attempt has been made during the past thirty years to antagonize and separate them. The more extreme representatives of one school have so overemphasized the principle of utility in education that they have either ignored or despised the claims of culture; whereas the exclusive and often archaic advocates of culture have taken no pains to conceal their high disdain for the utilitarian aims and principles of their opponents. The phases and ramifications of this dispute are far too numerous to follow in detail, and my only reason for mentioning the dispute at all is to bring out in clear relief the two chief factors which education must take into account. The purpose of the present discussion is therefore to describe in part the necessary roles which the World and the Ideal play in the process of human education as well as to indicate by implication rather than by detailed logical analysis some of the more important reasons why any adequate method of education should recognize and comprehend them both.

Now the World and the Ideal alike make demands upon education, and strive to determine what it shall be and do. The demand of the World comes from without; the demand of the Ideal comes from within. Let us first look at the demand of the World. What is it? It is the demand that education shall have outlook; that it shall be such as will fit young men for the actual business of life, teach them to see things as they are and develop in them such qualities of mind and character as will enable them to grapple with present difficulties and achieve present success. In a word, it

is the demand that education shall be directed towards some immediately useful end, that it shall be utilitarian, practical.

And this, by the way, is far from being a new demand. It was the demand of the Spartan world of centuries ago when it required that its youth should be perfect specimens of physical manhood and trained alike to endure hardship and submit to discipline. Later on and under different conditions it was the demand of the Athenian world when it insisted that its young men should be taught the arts of rhetoric and public speech in order that they might be fitted to discuss the political affairs and guide the political destinies of a democracy. It is also, of course, a demand which, in one form or another, has been almost unceasingly preferred ever since, but which becomes especially mandatory and emphatic at those times when the rapid march of outward events evolves such radical changes in the social world as bring it into open conflict with the cherished aims and more conservative spirit of its educational institutions. It is then that the cry of the world for the reform of these institutions is loud and strong. It is then that it insists upon special recognition of itself within the thought of its professed educators, and asks that its youth be prepared to solve the problems of immediate existence and equipped to deal with practical affairs.

Such is the demand of the world ; and never before, in the long and changeful history which the world has had, has *this*, its specific demand, been so widespread as now. Never before has it been so forcibly backed by argument and interest as in our modern world of mingled industry and science. It comes to us from all sides and from every walk of life. It is not merely the business man who asks that his son be taught something that is worth while and that may be put to practical uses on the street, neither is it the poor man alone who decides that he cannot waste his money on a college educa-

tion for his boys but must devote it to the more utilitarian need of a purely technical curriculum. No, the demand is also made by professional experts and distinguished specialists, and it is everywhere reinforced by the spirit and the philosophy of the age. Darwin has established, beyond the peradventure of a doubt, the selective potency which is universally exerted by the natural world on life, and Spencer, with long reiterated proof, has shown that in the struggle for existence those who are best adapted to their physical and social environments are surest to survive. It is thus that from many directions the importance of the outer world has been pressed home on human consciousness ; and it has resulted in that new attitude of the mind towards nature and all external things which is declared by many to be the characteristic feature of our day. " The new attitude towards Nature is one of great respect," says a typical writer on this subject in the *Educational Review*. " Science has conquered the world. Culture for its own sake has gone up in smoke. Culture for the sake of making the whole man active for the purposes of masterful reaction with an external world of affairs has taken its place."

The effects of this new attitude upon Education and Educational Institutions have been far-reaching and profound. It has asked of these institutions that their courses and methods be such as take account of the subsequent life work of the students, and in response the Elective System has been introduced and opportunities afforded in the college course for early specialization—many of us think too early specialization. It has asked that education become more practical and in response not only have Colleges and Universities multiplied to an unparalleled extent throughout our land, but many separate Technical Schools have been established as well as special departments, such as Architecture, Agriculture, Engineering and the like, introduced into our Universities. In-

spired by the conviction that education can be useful as well as ornamental, not only have the State and National governments made liberal grants for educational purposes, but well-to-do and wealthy individuals have contributed millions from their private store to the same end. Under the influence of this strong utilitarian conviction, not only does the State demand that even the poorest of her children shall acquire a certain modicum of education, but the leaders in almost every department of human industry are urgent that the young men who come to them for employment shall have received some technical training for their work. In a word, our practical outlook has revealed to us that education has a business value and that those who have been privileged to enjoy a special course of preparation for a given task possess in the great majority of cases a marked advantage over those who are without this preparation. And so it is that even business has been professionalized and education has become democratic. It is looked upon no longer as the privilege of the few but as the necessity of the many.

Moreover, in estimating the value of this great modern movement it is only fair to say that, notwithstanding the mistakes that many of its leaders have made, the narrowness of their reforming zeal and the often ill-informed and sometimes ill-tempered attacks they have directed against their scholastic antagonists, the movement itself has shown an appreciation of education and even an enthusiasm for it which are worthy of emphatic praise. And this fact seems to me to merit special mention ; for it is I think both noteworthy and encouraging that haphazard empiricism or the picking up of what one can or of what one may in the rough-and-tumble experience of the errand or the office boy is no longer regarded, except in a few isolated quarters, as the fittest propaedeutic to the life of the banker and the financier. It has long since been recognized that proficiency in fighting is

not to be attained by simply encouraging the quarrelsome instincts of the breast or by faithfully utilizing every available chance of hitting unprotected heads, but rather by founding "Academies of Marine and Terrestrial Warfare," where fighting is taught as a science and the killing of one's neighbor elevated to an art. In like manner, the great Commercial World, which is certainly an advance upon the Military World, has been aroused to its own need of education. It has not only seen the utility of education for business ends, but has also recognized, as one of its ardent advocates affirms, that "the educated classes always rule." It asks therefore for education because it sees that education is a good and of positive practical value. It asks not only for schools of engineering and mechanics but also for schools of banking and finance ; and often enough this demand proceeds from those who have been mistaught in their youth or who have been denied the advantage of any education at all.

I am well aware of course that a few phenomenally successful business men of great natural talent have so expressed themselves as seemingly to disparage the utility of education for business ends. But these remarks, if generously interpreted, may, I believe, be fairly regarded as strictures upon certain kinds of education rather than as a derisive estimate of education itself. At any rate it is a fact of some significance that after certain of these gentlemen have publicly declared the manifest unfitness of college-bred youth for a mercantile life, they have forthwith proceeded to bestow most liberal endowments upon educational institutions. All of which goes to show that the more strikingly characteristic portion of our modern world evinces an unmistakable appreciation of education. It cannot be denied of course that its appreciation is one of utility. It asks, and I think rightly, that education shall be such as shall give fitting preparation for the tasks of real life and the duties of active citizenship.

It asks that education shall have outlook, and take into account the actual world in which the young men of the day are to live and labor ; but in making this demand it displays a certain definite appreciation of education for all that.

And this demand for outlook in education is both legitimate and necessary—legitimate and necessary because the sensorial world is the inevitable environment of thought and the natural sphere in which the work of thought is to be done. To be efficient, therefore, our academic education must always keep life in view and hold itself in readiness to react to those great needs of life which make themselves known from without. And this is a most important thing for all educators to bear in mind on their own account as well as for the sake of the students committed to their care. It is important on their own account because educators and educational institutions are not altogether indisposed to asceticism. By the mere law of inertia teachers and professors are apt to grow inordinately fond of their own special pursuits and in the recesses of their laboratories or the twilight of their studies to get out of touch with the real world and its needs. As men of thought they are prone to retreat from the sensorial frontier of life where crude and coarse material has to be handled and rough work done, and bury themselves within the inner fastness of reflection or research. Yes, it is even here, in the intimate and often exclusive companionship of their own thoughts, that they not infrequently develop a certain fine contempt for the rude frontier life of the world of sense. And yet it is not only a world of sense into which they have themselves been born, but it is also a world of sense with which their pupils are compelled to reckon. The future occupations of the great majority of these pupils are to be such as will demand upon their part a knowledge of this world and an aptness for its tasks. It will not be possible for them to flee the one or to ignore the other ; and therefore those who have

their academic education in charge should be men of outlook into this world, men who keep themselves in vital touch with it, in order, if for no other reason, that when out of this world and from the mouths of their students the demand comes to them for bread, they may be ready to furnish bread and not serpents, no matter how interesting serpents may be to themselves as specialists in Comparative Religion or Zoology.

Moreover, it is important for the student's sake to develop in him outlook into life, because to do so is to connect the labor of the class-room with the demands of his future career and so increase the chances both of efficiency and interest in the doing of the class-room work. It ought to be unnecessary to remind intelligent people that work done in the dark and without any faint perception of its future use or point of application is work done under difficulties and likely, except in certain special cases, to be shirked. The student who loves knowledge for knowledge' sake needs not perhaps the additional stimulus of the "uses of knowledge" either to increase his industry or to inflame his enthusiasm. For such a student knowledge is its own reward. The hunger of his soul is satisfied if he gets it; and, when he gets it, it does not occur to him to ask if this possession of his may be of service to the world at large. The majority of young men are, however, so constituted that they naturally ask not only the "why" but the "wherefore" of things. They seek to relate the tasks that are required of them to some subsequent life and purpose; and in so doing they are not necessarily inspired by a base utility but by that ampler and noble impulse of intelligence which outgoes the selfish and self-centred demand of "art for art's sake" or "virtue for virtue's sake" and asks that whatever it be called upon to do or to acquire be for life's sake.

The tendency to associate work with life purpose is therefore natural to the mind of man. Our young men show it in

school and college and even long before they have come to any clear understanding with themselves as to what their own specific life purpose is to be. They show it in that blind groping for themselves and for a calling which is so common among them. An important aim of academic education should therefore be to help and encourage them in this necessary quest, for the sooner a man obtains a definite outlook into life and sees the point of application for his studies, the sooner he will begin to be both interested and diligent in their pursuit. It is indeed a well worn matter of remark among us how many college do-nothings there are who suddenly develop into perfect "fiends" for work the moment they attend the schools of Medicine or Law. The same is true of students in our Technical Schools, for I have seen it with my own eyes. They study hard because they see the relation that exists between their studies and their future work.

As a spur to diligence as well as a stimulus to interest an outlook into life is therefore of inestimable value. To connect specific studies with specific results is to increase a thousand fold the chances of their being faithfully pursued. No mere assurance of the general utility of certain studies for purposes of mental training can ever produce the same effects. Why! No man enjoys exercise for exercise' sake, and few there are who can for any such reason be induced to take it. How few of us there are, for example, who can be persuaded to take a walk every day for the good of our general health, and how many there are who having been advised, with the same object, to attend the gymnasium, have after some spasmodic efforts fallen away. Connect the walk with a definite purpose, however, give to the gymnasium drill a special point by holding out the hope of a position on the football or the track team, and instantly the roads are crowded with zealous pedestrians and the gymnasium filled with aspiring athletes.

Such are some of the more observable results of associating education with a tangible purpose ; and they prove the legitimacy of the demand which the world makes upon our educational institutions. That demand is, as we have seen, that education shall keep life in view and be a fitting preparation for it. It is what is called practical in its nature, and is urged most importunately by those who are in closest touch with the sensorial world, and whose prevailing mental attitude looks in its direction. This attitude is one which reveals the need of adaptation to environment and emphasizes above everything else the value of results. "Let educators see things as they are," it cries, "and let education itself have outlook towards the world and give a special training for it."

In response then to what may be rightly regarded as the legitimate demand of the world, we reply that education must undoubtedly have outlook and be among other things a preparation for life. But the aim of education is not complete, neither is the task of the educator fulfilled, in simply hearkening to the behests of the world and looking to its results. There is another and preëminent demand, for which all educational systems must provide response and which, if not acceded to, leaves education woefully deficient and educators themselves unprofitable servants. It is true that education should be a preparation for life, but for what life and whose life we ask? We reply "the life of a man." "The aim of education," says Pestalozzi, "is not to turn out good tailors, bootmakers, tradesmen or soldiers, but to turn out tailors, bootmakers, tradesmen and soldiers who are in the highest meaning of the word men." And again he says, "Human nature in the whole range of its dispositions, powers, necessities and relations is not only the point of starting and centre of education, but also the last aim, the exclusive object of its task." Necessary as it is, therefore, that young men be

taught to react to a real world, it is also necessary that they be taught to react as men. Important as it is that they be instructed in the science of the world, it is at the least a matter of equal importance that they be brought to know themselves and the inestimable worth of character and mind. Valuable as it is that they be trained to see things as they are, it is a prime essential that they also be inspired to save society from what it is and aid in the sublime and pressing task of making it all that it ought to be. In brief, it is an appreciation not merely of the world but of human nature that we need; for after all it is human nature that is to be educated and manhood that is to be perfected and won.

It is evident therefore that in no education worthy of the name can the factor of manhood be left out of the account. Above every thing else it is manhood that is demanded of us as individual educators and it is also manhood that we are required to evolve in those who come within the reach of our instruction and example. But this demand comes not from the peripheral centre of sensation but from that deeper centre we have termed the centre of thought. It comes not from the sensorial world but from that inner realm of spirit where man grows conscious of himself and of the spiritual functions of which he is possessed. It asks in the language of Socrates that man "know himself," or in the language of Fichte that he "give birth to himself as I," or in the language of Jesus that he "come to himself." It asks too, as a further explanation of this consciousness of personality, that man be rational in thought, just in judgment, pure in heart; that he be also master of himself and a devout and ardent lover of all spiritual Being, human and divine. In short, to sum up the substance of this demand, it asks that man be roused to a sense of spiritual values and stirred to realize them in character and conduct; asks that in addition to outlook he also have insight and uplook, wisdom and aspiration.

Such in fact is the call that comes to us not from the face of external nature but from the profoundest depths of our inmost souls ; and the attitude of the man who hears the call and hearkens to it is one that looks aloft. His eye is fixed not so much on physical results as on spiritual attainments, regards not so much the outward show of things as their inward being and significance, sees them not so much in time and as they seem, as *sub specie æternitatis* and in the light of the ideal.

Here, as you see, it is the spiritual aspect of education that confronts us—that aspect of education which brings man's intellectual and moral nature into view and takes account of its ideal interests. And yet it is the ideal element in life and education that is commonly spoken of as the direct antithesis of what is practical as well as the deadliest foe of all material success. It is the ideal we are frequently told that unfits a man for the rough contacts and sharp issues of the real world and that keeps him forever dreaming and dawdling on in a purely visionary world of his own. What have we then to say in answer to this serious charge, for, if it be true, it not only discredits spiritual education as such, but leaves us also with a sorry outlook into life ?

To begin with, it cannot be denied, of course, that there are such people in the world as visionaries ; and yet at the same time it ought to be remembered that they are by no means confined to academic or religious life, but are even to be found most liberally distributed both in the practical spheres of industrial art and science, and along the hardest and dustiest roadways of every form of business. The father of Little Nell gambling away his earthly goods and his daughter's happiness in the hope of an imaginary fortune is no uncommon sight among the so-called practical trades and avocations. But leaving these visionaries out of the account, who after all are no more the true exemplars of the ideal

than they are the sole possessors of it, we are ready to affirm and furnish proof that the ideal is a practical force of vast dimensions, and that without it the world's work could not be done, neither would the world itself be tolerable as an abiding place for man. For think of it, what is it that makes the United States the glorious country that it is for us Americans? Is it the bare perception of things as they are—the corruption in politics, the ostentation of wealth, the bitter wars of capital and labor, the yellowness of journalism, the colorlessness of the pulpit? What is it that makes our blood tingle when, as we sail up New York Bay, we see the Stars and Stripes flung out to the breeze? Is it the custom-house officials who meet us on the boat and treat us as thieves and convicts, or is it their industrious assistants who subsequently unpack our luggage and strew our modest wardrobes all about the pier? Is it the cabman who charges an exorbitant fare for transporting us and our belongings to our home, or is it the uneven pavements on which we stub our toes, or the omnipresent ash-barrel which adorns the sidewalks and imperils the safety of our evening rambles? Is it any or all of these “things-as-they-are” which elicit our admiration and make us proud and glad to be Americans? No, I take it, it is none of these things, but the faith we have in the uncorrupted heart of the American Commonwealth and in its splendid ideals of political liberty and justice. It is because we believe, straight in the face of much rebutting testimony from “things-as-they-are,” that in America both public and private wrongs will eventually be redressed; it is because we believe that in America, as nowhere else in all the world, equality of opportunity will be vouchsafed to the laborer and a good and solid chance extended him of home and happiness; it is because we believe that on this blessed soil of ours the promise of peace and freedom which our forefathers cherished will be abundantly redeemed: it is

because of these beliefs provided by our ideals that the United States is to us the land of all lands and a country without a peer. It is then the ideal after all which, notwithstanding the painful and distressing sight of things-as-they-are, succeeds in making our dear America the glorious habitation of the children of hope.

It is the ideal too which is the moving force in all the great commercial and industrial enterprises of our day. Even the most sordid kinds of business are, in some shape or form, pervaded and inspired by it. Nowhere indeed do we find that men are satisfied with things as they are. The laborer is agitating for a juster wage and the financiers are organizing ever vaster trusts whose profits and proportions shall transcend the old. The Diamond Mines of Kimberley were not enough for Cecil Rhodes and he was scheming when he died to make of all South Africa a British revenue. Surely it is clear that the motor power in all these movements is not the actual but the ideal, not what is but what men dream of and think both may and ought to be accomplished.

And yet the doctrine of things-as-they-are has been preached to us as the ark of our salvation from the world-destroying floods of idealism. John Ericsson has been quoted with enthusiastic approval because, on one occasion, after gazing fixedly at a young man's photograph and reckoning up his chances of success, he said, "The form of the forehead indicates that he will see things as they are, and not as they ought to be—a circumstance that will remove obstacles from the pathway of life." Now that it is well that men should be trained to use their powers of observation and to face facts and to grasp in any emergency the actual condition and relations of things no man in his senses will deny. It is well and necessary that we should not be betrayed into running away from facts but compelled on the contrary to see them as they are. It is well and necessary that we should

be forced to see the overmastering greed for gold and power ; forced to see the saddening lack of a disinterested patriotism ; forced to see the diminution of zeal and of respect for the great principles of liberty and justice which were the cradle of our great Republic : forced to see the almost indistinguishable presence of a genuinely high code of morals in politics and business ; forced to see the widespread contempt for any form of education which cannot be shown to have a large money value ; forced to see the well-nigh total loss of faith in the Ethics of Jesus Christ as a workable theory of life ; forced to see all these and other facts of a similar nature which face us in the present world. But to what end ? Are we to observe these facts simply in order that we may cunningly adapt ourselves to our environment and by the use of skill and the exercise of nerve promote and realize such combinations and adjustments of existing facts as shall redound to our material survival and success ? Is it for this that our powers of observation are to be cultivated ? One is almost led to believe that this is what is meant by certain apostles of commercial education when they annex to their demand that men shall be trained to see things as they are the yet further requirement " and not as they ought to be." One is almost compelled to conclude that these apostles of " things-as-they-are " have arrived at the assured conviction that the ideal or what-ought-to-be has no legitimate place in practical affairs.

For one, however, who has any moral nature left and who means, at whatever cost, to be and remain a man, what is the great advantage of seeing such facts as those to which I have but now alluded unless at the same time and accompanying the perception of " what is " there is also the vision of " what ought to be." To see such facts-as-they-are and yet be utterly devoid of any hope of bettering them is to relapse into the passive acquiescence of the slave of circum-

stance or else be goaded into the maddening hopelessness of the creature of despair.

But, as a matter of fact—since facts are called for and esteemed—men do not rest content with things as they are. And the reason that they fail to do so is because they see or think they see “what ought to be.” It is the ideal or the vision of “what-ought-to-be” which gives them the courage to assail the world of fact and transform it into something better than it is. Because of the ideal that spurred them on, men have been led to reclaim the desolate spots of earth from swamp or drought and make them blossom as the garden of the Lord. Because of the ideal that lightened their path and warmed their heart, they have been helped to root out or diminish existing disease and replace the facts of human ignorance and folly with a new-born knowledge and wisdom. By the power of the ideal marvellous discoveries have been made and inventions perfected, and in its strength have novel sciences been brought to light and gigantic industries developed. In truth the words Engineering, Physics, Commerce are as truly the symbols of an ideal life and interest as the words Church and State, or Humanity and Soul. It is not the bare, crude facts alone at which the engineer or merchant gazes. He also sees and prizes most of all the new and better things he hopes to elicit from these facts—the improved roadways and bridges and buildings, cheaper foodstuffs and greater facilities of trade. In every case it is not the mere perception of things as they are which furnishes the spur to industry and the motive power of endeavor but rather the vision of what ought to be—the dream of the ideal.

Hence it is evident that it is by the perception of what ought to be and the effort to realize it that progress in any and every direction is achieved. The ideal is not only the motive power of human effort but also the indispensable instrument of individual and social betterment. In other

words, by the power of the ideals of the mind is not only the face of the earth transformed and made more habitable for man, but society itself undergoes changes and developments which show improvement. And what does this mean but that the ideal has power over the environment, and that by the will of the ideal is the environment transformed. The environment is not then a fixed quantity, a given sum of unalterable facts. It is amenable to influence, it undergoes alterations, it suffers changes and transfigurations ; and one of the most potent of forces in educing these results is the ideal of the mind—the insight and the uplook of the soul which come not from without but from within.

Here then is another important fact which those who are forever talking to us of the omnipotence of the environment and of the need we are under of observing it and conforming ourselves to it should carefully consider. For surely, if it is necessary that we should see things as they are in order that we may react to the real world, it is even more necessary, since the real world is subject to the influence of the ideal and shows itself obedient to its demands, that we should also be ready to react to the ideal and carry its insights and its aspirations into the outward environments of society and sense.

Consider, for example, by what chief force society has been transmuted from the duelling community it was a century or more ago into its comparatively civilized condition of today. Time was, as we know, when individual survival among gentlemen depended largely upon the sword, very much as national survival is in great measure dependent upon it now. The gentleman who was not a crack shot or an adept at fence could not count upon preserving his life against a skillful and revengeful adversary. The expert duellist might be a libertine or a brute, and his antagonist the very embodiment of virtue ; and yet, in the environment of the sword, the fittest in its use

was certain, saving accident, to survive. How then have men outgrown the duel and ceased to be a sword-loving community? Simply by reacting to the real world of swords and pistols and adapting themselves to its demands? Have they at last obtained immunity from murderous brawls and quarrels by having first converted themselves into such dangerous opponents that no man dared attack or challenge them? No, far from it; but by listening to the voice of the ideal which declared from within the depths of the human spirit that there were better and juster methods of settling disputes and adjusting differences than that of having recourse to the barbarous expedient of jeopardizing and taking life. Yes, it was by the force of the ideal, emerging in human minds and finding for itself as time went on a more courageous and complete expression, that the public sentiment of the community which once sustained the duel was slowly altered into open condemnation of it. And so it came about that a new social environment was formed in which the fittest men were no longer the dead shots or the brilliant masters of fence, but the possessors of true spiritual manhood.

Thus is it evident that the social environment is not an unalterable world which fatefully decides the destiny of man, but one which has been constantly transformed by the invading and triumphant power of ideals. So too is it proved that the ideal is no mere impotent and illusory dream, but both a practical and a progressive factor in the history of mankind. By showing men what ought to be, it gives them strength and inspiration to change the social world and make it even better than it is; for the message and mandate of the ideal is not "adapt yourselves to the environment that you may gather to yourselves much goods and live at ease," but "transform the environment that it may in turn sustain and develop a nobler race of men." It is this that the ideal demands, and it is this the ideal has done.

Furthermore, it must be now abundantly clear that by disclosing to man both what he is and what he ought to be the ideal provides not merely a motor force of great practical value as well as the necessary incentive to progress, but also furnishes the guide and goal of human effort. By giving men an insight into their own spiritual nature and a vision of its possible attainments the ideal fixes and reveals the end and aim of human existence. The living of the most complete and perfect life, this is the purpose disclosed by the ideal ; or, as Froebel puts it, "a man's highest duty is to live out the law of his life here on earth by unceasing outward and upward activity, to develop and promote the realization of God's idea in humanity."

The aim of all academic education should therefore be to prepare men for the fulfillment of this lofty task. Every branch of study that is useful to this end is of value. Nothing in fact which contributes to the education of a man, be it knowledge of nature on the one hand or knowledge of himself on the other, is without its utility. Insight and uplook are certainly as useful in the development of manhood as outlook. Hence it is palpable that the ideal is no more the enemy of the principle of utility than it is the foe of what is practical. Indeed the ideal expressly demands of all education that the practical application of everything that is taught to the making of a man shall be both kept in view and rendered evident.

To speak then of certain studies which acquaint man with nature and the external world as utilitarian and certain other studies which acquaint him with himself as non-utilitarian or useless is both schismatic and untrue. Not only is it impossible to draw any hard and fast line between studies which train the mind and studies which fit for life, but culture is as truly useful in the development of manhood as is natural science. We have then no quarrel with those who advocate the princi-

ple of utility in education. Our only contention is that the conception of utility which educators entertain should be broad enough and high enough to cover mind as well as business and man as well as money. The real fault with our modern apostles of utility is not that they have preached utility, but that they have preached a narrow and oftentimes a sordid notion of it. In their estimate of what was of use in academic education they seem to have been almost exclusively guided by the principle of worldly and material success. The education that contributed directly to these palpable results they have described as utilitarian, whereas the education that could not be immediately utilized for business ends they have denominated non-utilitarian or useless. But surely there must be some use in being a man as well as in becoming a millionaire, and also some utility in having taste and conscience and a trained intelligence as well as in owning a steam-yacht or a state legislature. So much at the least may, without undue partisanship for the things of the mind or any offensive dogmatism in their behalf, be fairly affirmed.

Nevertheless there runs through the phaseology of much that has of late years been said and written upon the subject of education a certain subtle sort of denial of these apparently self-evident propositions. The mental attitude in education has been so persistently one of outlook towards the world that nothing in the way of study or research which did not promise near and visible results has seemed to wear the appearance of utility. Men have not simply been told to look without, which was quite proper, but they have in addition been adjured, by all that is sane and practical, *not* to look within. Introspection they have been informed is purely morbid in its character and renders men unfit to see things as they are and healthily react to nature and the social world. And so in obedience to these exhortations men have gazed so long and fixedly at the world and turned their backs so reso-

lutely upon their own spiritual being that they have not merely come to see no use in any form of education which does not promote success in the world as it is, but they have also dimmed or lost that insight into the needs of the spirit and that uplook towards the ideal which are essential to any proper education of mankind or any sure and lasting progress of society. Transfixed in the attitude of outlook the demand upon our educational institutions has been that they shall furnish Chemists, Architects, Engineers. The further demand which Pestalozzi made that the chemists, architects and engineers shall be "in the highest meaning of the word men," is seldom heard.

Thus has there come about, through this one-sided attitude of outlook and a too exclusive consideration of the world a more or less open disregard of man. We see it both in what men ask of their fellows and in the way they treat them. It is in fact so evident in college life that it has become a matter of satirical comment in the press. Not very long ago *Life* had an article in which a College President, after having insulted one of his Faculty for not having sufficiently advertised the college in the monthly magazines, is told by his clerk that the students of the new Freshman class are outside waiting to pay their respects. At such a preposterous request as this the President is represented as "laughing strenuously." "What nerve!" he exclaimed. "Here I am writing a book, making arrangements for a lecture tour, dictating at least eighteen magazine articles, to say nothing of drumming up the millionaire trade from Maine to California, and these mere students come to bother me. Bah! Tell 'em I'm not at home." Here it is. In the passion for buildings and equipments we are not at home to the students; in the overmastering desire for tangible results we ignore or forget the living men.

Surely then in such a situation as this it is not out of place

to recall those memorable words, "Seest thou these great buildings? There shall not be left one stone upon another that shall not be thrown down." Neither is it beside the mark to bear in mind those other words, "For what is a man profited if he shall gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?" For after all what we need above everything else in education, and in addition to our enthusiasm for specific studies and for material results, is a deep and all-pervading enthusiasm for humanity; that enthusiasm which comes of insight into the nature of the mind and uplook into its spiritual possibilities.

We need to react to the real world. Yes, but we also need to react to the ideal, and to react to both the real world and the ideal as men; for we are not here upon this earth simply to perform the slick and accommodating trick of conforming ourselves to the environment, but to achieve the nobler task of carrying the ideals of the spirit into the world of sensible reality and transforming it into something better than it is. It is manhood, therefore, that is the world's great need and it is manhood we are called upon, as men, to educate. For the aim of education is to prepare a man to play a man's part in a man's world, and to play it with such efficiency and character that manhood shall be elevated in the task and society brought nearer to the ideal of a perfect man in a perfect state—the Republic of God.

AWARDS OF PRIZES, 1903

INTERCOLLEGIATE PRIZES

The following are the awards made by the Association for Promoting the Interests of Church Schools, Colleges and Seminaries in 1903. The examinations are open to the University of the South, Trinity, Kenyon, St. Stephen's, St. John's and Hobart, and all but one of these colleges competed this year. The examiners are professors in Columbia University.

Senior Prizes in English

ARTHUR FRANK HEUSSLER, Hobart, 95½ %,	First Prize, \$200
GEORGE FARRAND TAYLOR, Hobart, 85 %,	Second Prize, \$100

Sophomore Prizes in English

HENRY BARTLETT VANHOESSEN, Hobart, 91½ %,	First Prize, \$100
THOMAS LUTHER WILDER, Hobart, 85 %,	Second Prize, \$50
HERMAN FERDINAND SCHNIREL, Hobart, 81½ %,	Honorable Mention

Senior Prizes in Greek

HENRY CURTIS WHEDON, Hobart, 80 %,	First Prize, \$100
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Sophomore Prizes in Greek

HENRY BARTLETT VANHOESSEN, Hobart, 80 %,	First Prize, \$100
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Senior Prizes in Latin

RALPH CLAUDE WILLARD, Hobart, 86⅔ %,	First Prize, \$100
ARTHUR FRANK HEUSSLER, Hobart, 80⅓ %,	Second Prize, \$50

Sophomore Prizes in Mathematics

EARLL LESLIE LORD, Hobart, 80 %,	First Prize, \$100
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Senior Prizes in Physics

STANLEY RICH, Hobart, 95 %,	First Prize, \$100
HARRY SYLVESTER SIMMONS, Hobart, 86 %,	Second Prize, \$50

Sophomore Prizes in Physics

GUY HINMAN CATLIN, Hobart, 85% . First Prize, \$100

COLLEGE PRIZES

Clarence A. Seward Prize Scholarship, \$200, 1903-4

HENRY CURTIS WHEDON, Geneva.

Thompson English Prize Scholarship, \$100, 1903-4

ARTHUR FRANK HEUSSLER, Buffalo, N. Y.

The Charles H. Prize Scholarship in English, \$80, 1903-4

MAURICE ALONZO LEFFINGWELL, Watertown, N. Y.

GUY EMERY SHIPLER, Clyde, N. Y., Alternate.

White Essay Prizes

FRED GRANDY BUDLONG, Fairmont, Minn., . First Prize, \$20

White Rhetorical Prize, \$30

GEORGE WILLIAM GRAY, Dover, N. H.

WILLIAM CARL COMPTON, Lockport, N. Y., . Honorable Mention

Cobb English Literature Prizes

GEORGE WILLIAM GRAY, Dover, N. H., . First Prize, \$20

GLENN MAX LEE, Montour Falls, N. Y., . Second Prize, \$10

Sutherland Prizes

CHARLES LEDYARD ATWATER, Baltimore, Md., Philosophy Prize, \$25

STANLEY RICH, Chicago, Ill., . Physics Prize, \$25

RALPH CLAUDE WILLARD, Watertown, N. Y., Honorable Mention

HERBERT ALFRED BRADFORD, Gasport, N. Y., Classics Prize, \$25

Bachman Classical Prize, \$30

RALPH CLAUDE WILLARD, Watertown, N. Y.

Freshman Declamation Prizes

HONORÉ CHANDLER CONNETTE, Syracuse, N. Y.,	First Prize, \$10
JAMES GILMER BUSKEY, Norfolk, Va., .	Second Prize, \$5

DEGREES, 1903

DEGREES IN COURSE

B.A.

Cum laude: Honors in Greek and English,
HARRY SYLVESTER SIMMONS, Owego, N. Y.

Cum laude: Honors in Greek and English,
HENRY DELOS WARREN, Middleport, N. Y.

Honorable Mention in German,
S. EDWIN BOARDMAN, Moravia, N. Y.

Honorable Mention in English and History,
WILLIAM NORMAN IRISH, Utica, N. Y.

B.A.

CHARLES LEDYARD ATWATER, Baltimore, Md.

RALPH WRIGHT HAWLEY, Moravia, N. Y.

OLIVER KINGMAN, Owego, N. Y.

PH.B.

JESSE ASA RYAN, Lock Haven, Pa.

B.L.

ALLEN JACKSON CUMING, Rochester, N. Y.

HONORARY DEGREES

S.T.D.

Rev. AMOS SKEELE, Rochester, N. Y.

Rev. J. SELDEN SPENCER, Tarrytown, N. Y.

Rev. LORING W. BATTEN, Ph.D., St. Mark's Church, New York.

L.H.D.

President ISAAC SHARPLESS, LL.D., Haverford College.

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